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FIRST LESSONS

ON THE

GREAT PRINCIPLES

OF

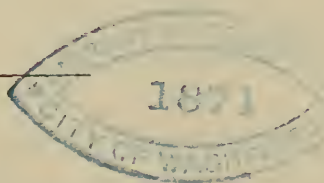
RELIGION;

DESIGNED TO BE USED

IN INFANT SABBATH-SCHOOLS,

AND

PRIVATE FAMILIES.



PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION,

NO. 146 CHESTNUT STREET.

1833.

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1587

TO TEACHERS.

THE following lessons were originally composed for a spelling class in a Sunday-school. They were afterwards modified and increased to suit the plan of teaching pursued in an Infant Sabbath-school; and it is principally by the hope that they may prove useful to others, that the author has been induced to consent to their publication.

The lessons are of two kinds. It is highly important that in receiving their first ideas of religious truths, children should learn to consider them, not as mere stories to be committed to memory, and repeated, but *as truths* to be thought of and talked about. With this view the instruction is here first unfolded in a familiar address or conversation. The teacher should look over these at home, and may teach them at school without the book. In order, however, that the information thus gained may not be lost, catechisms and rhymes have been added, which should be carefully committed to memory.

It need scarcely be remarked, that so far as truth is imparted and understood, the great endeavour should be to make it practical and effective, and that whenever the necessary knowledge is acquired, even the Infant-school teacher should zealously pursue the principal object of all religious instruction—the immediate conversion of the pupil's heart to God.

It will be found necessary to repeat the same lessons, and question the children upon them, until it is ascertained that they are perfectly understood.

Albany, N. Y. September, 1833.

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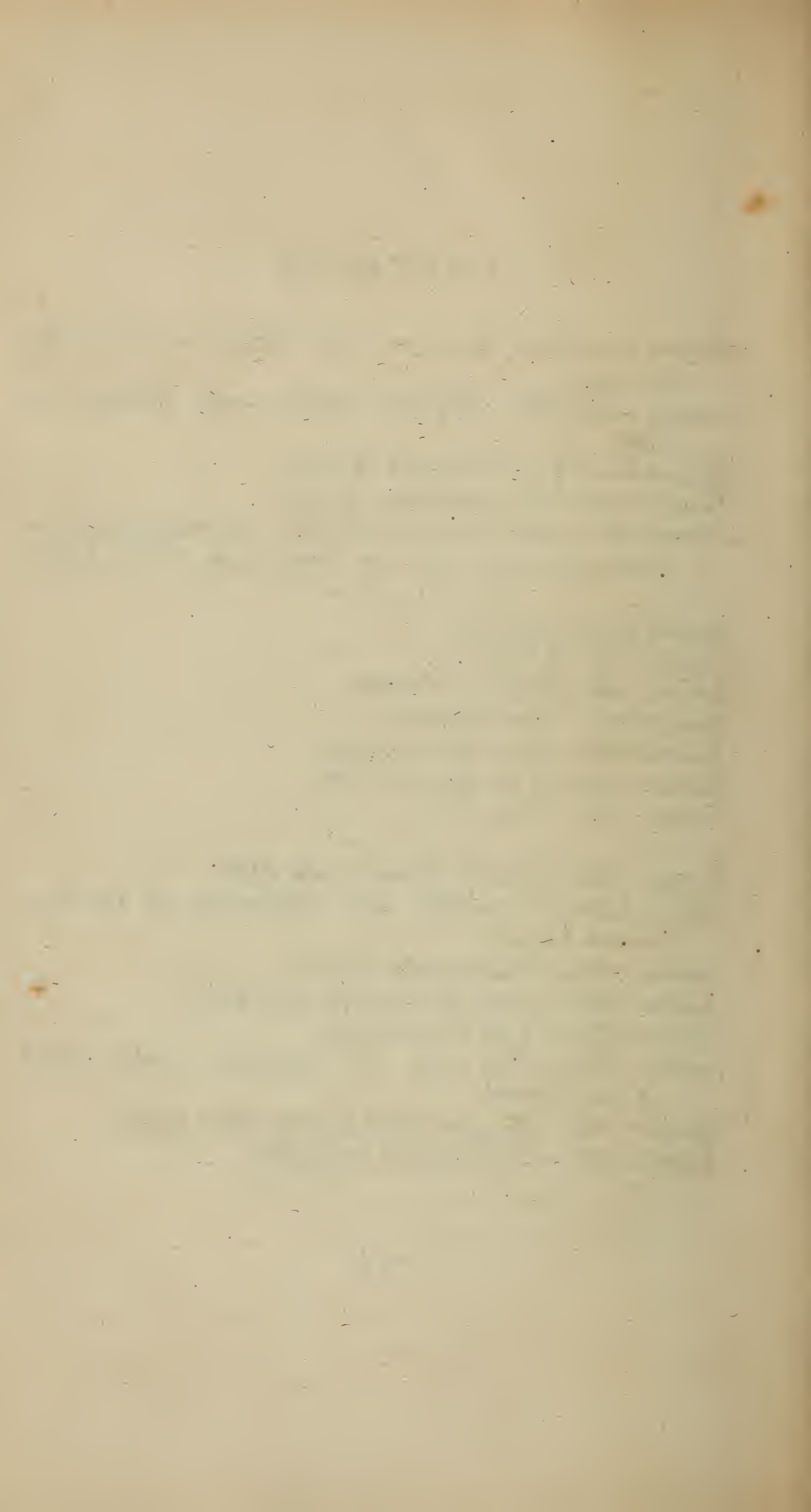
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FIRST LESSONS

ON THE

GREAT PRINCIPLES OF RELIGION.

LESSON I.

The Existence and Omnipresence of the Creator.

CHILDREN, do you know who made your clothes? Who made your shoes? Did not somebody make your hat? Your gloves? The chair? The house? Can you think of any thing that was not made by some one?

Did you ever look out upon a clear evening and see the many, many stars in the sky? Who made the stars? And the sun and the moon? Who made the sky? Who makes the clouds?

If you plant a seed in the ground, what comes from it? Do you make the pretty plant, with leaves and flowers, come from the little thing called a seed, which you put in the ground? Who does? Who makes the flowers grow? Who makes the trees grow? Did you ever hear a bird sing? Do they not sing sweetly? Who made the birds and taught them to sing?

Do you like to drink milk? What does the milk come from? Who made the cow? Who made the horses? dogs? cats? &c.

Who made your father? mother? brothers? sisters? Who made me? Who made you? There is one who made all these things. [Gen. Chap. v. 1.] He made the sky,

and the sun and the moon, and stars. He makes the trees, and flowers and plants grow. He made the insects, and pretty butterflies you see flying about; the birds that sing sweetly; the cats, and dogs, and cows, and all animals; your father, mother, brothers, sisters, and me and you, and all persons. He made the water too, and the land.

He is called God, and he lives beyond the sky, where we cannot see him, or know what he is doing. But though he lives beyond the sky and we cannot see him, he can see us all the time, wherever we are, in the dark as well as in the light,—[Prov. xv. 3.]—and he hears what we are saying now, and always hears us, if we whisper ever so low,—[Ps. xciv. 9,]—even if we do not speak at all he knows what we are thinking of. [I. Sam. xvi. 7. Ps. xxvi. 2,—cxxxix. 2.]

Well then, if he has done and can do so much, and if he can hear what you say, had you not better ask him to take care of you? If you go and kneel down and say to Him, with all your heart, “Oh God! please to take care of me,” He will hear; and though you are only a little child, He will not be angry, but he will be pleased that you pray to him. [Ps. cxlv. 18, 19,—Acts ii. 21.]

H Y M N ,

ABOUT WHAT GOD HAS MADE.

’Twas God, my love, who made the skies,
 And stars, and glorious sun;
 Horses, and cows, and little flies,
 He made them every one.
 The birds that sport upon the wing,
 God made and taught them too;
 And He who taught the birds to sing,
 Made men, and me, and you.

God made them all ! He did, my dear ;
He caused the plants to shoot,
To put forth leaves when spring is near,
To blossom and bear fruit.

He lives beyond the starry sky ;
He lives in glory there ;
He ne'er was seen by mortal eye—
Such brightness none could bear.

But though he is so mighty there,
He is not far away,
But condescends to notice us,
And all we do and say.

Where'er we are he looks at us,
And hears us every word,
Although we whisper very low,
That we may not be heard.

Ask him to guard you then and bless,
He'll notice what you say ;
It will not make him love you less ;
He tells us we must pray.

QUESTIONS.

Who made the sky ? What else did he make ?

Who made the birds ? What did he teach them to do ? Who made men ?

Did God make them all ? What did he cause the plants to do ?

Where does God live ? Did any man ever see God in the place where he lives ?

Since God is so great, and lives so far away, does he ever take any notice of men ?

Does he see us wherever we are ? Does he hear us ? Does he hear us when we whisper ?

Then if he is so great, and if he hears us, what should you do ? Will he notice you ? Will not he be angry if you speak to him ?

LESSON II.

The Holiness, Justice, and Wisdom of God.

CHILDREN, you have learned a little about God, can you tell me whether he notices us? Does he notice us now, and all the time, every thing we do and say, and every thing we think? Did not God make every thing? Then can he not do every thing now? Well, if God notices us all the time, and if he can do any thing to us, do you not wish to know whether he is good, and kind, and wise, or whether he is wicked, and cruel, and foolish? I will tell you then, if you will be attentive.

Who made the world? If God made the world, must not he have been alive before it was made?—[Ps. xc. 2.]—And did not he make the stars too, and every thing? Then he must have been alive before anything was made? Was there ever a time when God was not alive? No! God has been always! You may think of some time ever so long ago, God was alive then. You may think of a time ever so long before that, God was alive then. There never was a time when God was not alive, and he is alive now,—and yet all this long, long time, he never has done any thing wrong, [Ps. cxix. 142,] He never has even thought he would like to do wrong. [Ps. xxii. 3, xcix. 5,—cxlv. 17.] He was always good and holy; [Isai. vi. 3.] Now what is God? Always good and holy. Are there not a good many people in the place you live in? Well, there are a great many other places, with a great many people in each. Think how many people there must be in all this world? But there are many more people than all that are in this world. Did you ever notice

how many stars there are in the sky? Did you know that each one of these stars may be the sun of a great world like this we live on? We are not quite certain, but there are many reasons to think so. Think how many—all the people who live in this world, and all the people in all the worlds on which the stars shine, and in many more worlds that we cannot see, and then all the angels, or beings who live in heaven where God is, and others besides—how many! Over all these God rules, as your teacher rules over you in school, and your father and mother do over you at home. Yet all this time that God has ruled over so many people, he never once has done any thing at all unfair or unjust to one of them. Now what is God beside good and holy? Good, and holy, and just too. [Deut. xxxii. 4.] Must he not be very wise to know how to make all these things he has made? [Prov. viii. 1—32. I. Tim. i. 17. Rom. xi. 33.]

Then are you not glad that you may speak to so good, and just, and wise a being? Would you not like that he would make you know more about Him? Ought you not to love him, since he is so good? [Ps. xxxi. 23.] Then when you pray to him, say, “Oh God! please to take care of me, and make me know more about thee, and make me love thee more and more every day.”

Q. Who made the world?

A. God.

Q. If God made the world, cannot he do every thing?

A. Yes, he can.

Q. Does he take notice of men?

A. Yes.

Q. Then do we not wish to know whether he be bad or good?

A. Yes, we do?

Q. Is God good and holy?

A. Yes.

Q. How do you know God is good and holy?

A. Because, all this long time God has lived, he never has done any thing wrong, nor has wanted to do any thing wrong.

Q. Is God just ?

A. Yes.

Q. How do you know God is just ?

A. Because, though God rules over so many people, he never has done any thing unfair or unjust to any of them ?

Q. Is God wise ?

A. Yes.

Q. How do you know God is wise ?

A. Because he knew how to make every thing.

Q. Now what is God ?

A. God is good and holy, just and wise.

Q. Then should you be glad you may speak to such a good and holy, just and wise being ?

A. Yes.

Q. If he is so good and holy, should you love him ?

A. Yes.

Q. Then what should you say to him when you pray ?

A. "Oh God! please to take care of me, and make me know more about thee, and make me love thee more and more every day."

LESSON III.

The Goodness of God.

WHAT do you generally eat with your milk? Bread. Do you know from what bread is made? Have you ever seen fields of wheat, or barley, or rye? Well, you know that wheat, and barley, and rye are plants. They are called grain. They grow from the ground. It is from wheat or rye that bread is made. I cannot stop now to tell you how bread is made from them, though it would be very pleasing. But who do you think made wheat, and barley, and rye grow? If God had not made them grow, could you have any bread?

And what do you drink with your bread? Milk. Milk, you know, comes from the cows; and who made the cows? Coffee grows on a tree. Here, see these two grains of coffee; they grew together so, in one berry.* That is the way the coffee grows on the tree. Near where it grows, the people are very fond of coffee, and drink it very strong, without milk or sugar. But who made the coffee-tree grow? If it had not been for him, you could not have had any coffee, or milk, could you?

And what do you eat for dinner? Meat and potatoes. Do you know that beef is the flesh of cows, and veal of calves, and mutton of sheep, and pork of hogs? Who

* The teacher should have two coffee berries to show the children.

made all these animals, which are meat for you, and all the turkeys, and geese, and ducks, and chickens? And potatoes are the roots of a plant; and all the vegetables we eat, are either roots, or seeds, or leaves of plants; for instance, turnips, celery, cabbage, beans, onions, &c., &c., &c.* And fruit, you know, grows on trees. Who makes the trees grow? And you drink water at dinner, do you not? Do you know who made the water spring from the ground, and fall from the skies?

In the evening many persons drink tea. You know people make tea by pouring hot water on some dry black or green looking leaves. These dry leaves are from a plant called the tea plant. Suppose you try to unroll some of them after they have been soaked in the water, and you will see they are leaves. The plant is only a bush, and bears a flower something like a wild white rose. A great many people are kept busy picking the leaves, and rolling them up, and drying them, and packing them up to send to other countries. It is only in China that the tea plant grows. Who made the tea plant grow? If he had not made it grow, could your mother have had any tea? You know sugar is sometimes put in the tea—That, too, comes from a plant called the sugar cane. It grows tall, with a long stem, and broad leaves, like Indian corn. Men cut off the stems and mash them, and there comes out a sweet juice, from which is made sugar and molasses. Tell me now, if God had not made the sugar cane grow, could you have had any sugar or molasses?

How good God is, to make so many things for us! Salt is dug out of the ground, or made from salt water. God made the salt in the ground, and the waters of the sea.

* It would be well to ask the children to name them.

Every thing else we eat or drink, is made from animals or plants. God was so kind as to make those plants and animals, or we could not have had any food to keep us alive. Do you think we could?

[Before learning the following verses, the children might be questioned on the accompanying pictures, thus:—What is this a picture of? What is made of barley, or wheat? &c., &c.]

ONE CHILD.

Sisters, brothers, turn and look
At these pictures from my book;
What they mean I know not well;
Sisters, brothers, can you tell?

Grain upon this print is seen,
It looks like grass, but not so green:

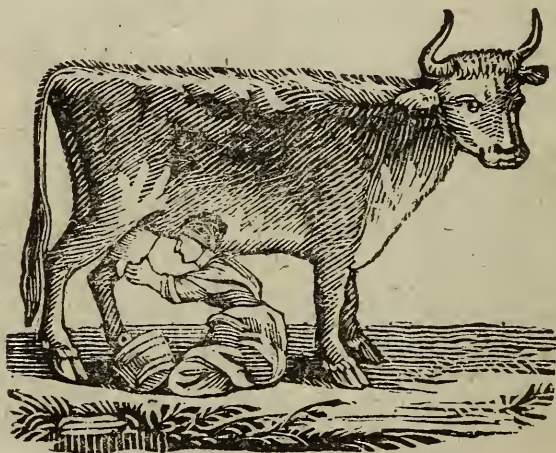


The men with busy hands and feet,
Tie up the stalks in bundles neat.



ALL.

It may be barley, rye, or wheat,
Of which is made the bread we eat ;
But it is God alone, you know,
Who makes the grass and grain to grow.



ONE.

And here the noble cow we see,
That gives good milk for you and me.

ALL.

How kind is God to make her so,
That from her—healthy food should flow.



ONE.

Here is a bush of berries full,
From which we can the berries pull:

ALL.

This bush is called the coffee tree,—
God gives us coffee then, you see.



ONE.

Sheep, and a calf, and cow are here,
And there's a hog too, standing near ;

ALL.

God made and gave us these for meat;
 Veal, mutton, beef, and pork we eat.



ONE.

Here is a plant that bears no fruit,
 Potatoes grow upon its root;

ALL.

Beets, carrots, beans, and peas all grow,—
 'Twas God made all the plants, you know.

Here are trees, and people nigh :
They pick the leaves to roll and dry ;



ALL.

Then pack them up to send afar :
Tea-plants, these pretty bushes are.



ONE.

The sugar too, that many want,
God makes it grow in this tall plant.

ALL.

Then God is very kind, I think,
To make all things we eat or drink.

LESSON IV.

The Goodness of God.

Boys, see if you can tell me what are the things you wear. Girls, tell me what are the things you wear. Boys, what are your coats made of? Cloth, you say. Girls, what are your worsted frocks and clothes made of? What is worsted? What are cloth, and flannel, and all worsted things made of? They are made from the soft wool which grows on the backs of sheep. Did you ever notice how they are covered with it? This wool keeps them warm in winter, and when summer comes it would fall off, if men did not cut it off with shears. Then they make it into cloth, or flannel, or stuff, like winter frocks, or boys' summer clothes, or they make it into blankets. Who made the sheep with wool to keep him warm in winter, and to make warm clothes and blankets for us? If God had not made the sheep and covered him with wool, could we have any of these warm woollen things, do you think?

You know shirts are made of linen or cotton. Do you know what linen is made of? It is made of flax. There is a pretty little plant, with a delicate light blue flower, that is called the flax plant. Its stem is tough, and very hard to break, because it has strong fibres running up it. Do you know what I mean by fibres? I mean by a fibre, a kind of thread or string. When people want flax, they cut the stems of the flax plant off and soak it in water, till it is all soft and rotten except the threads. Then they dry the stems and beat them till all

the soft part is beaten out, and nothing is left but these threads. This is called flax. A great deal more is done before it is ready to spin; and when it is spun, it is woven into linen, for shirts and sheets, and table cloths, and other things. Who made the flax plant grow? If he had not made such plants grow, we could not have had any linen, could we?

Sometimes our clothes are made of cotton. All your calico frocks certainly are. Cotton too comes from a tree. The tree is not large, and has pretty flowers, like hollyhocks. After the flowers fall off, large round pods of seeds come in their place. Besides the seeds, these pods have in them a white downy stuff, which is cotton. This is pulled out and cleared of the seeds, and carded, and then it is like the cotton we put into quilts, and other things. Or else it is spun into thread, like that we sew with; and some is then woven into cotton cloth, for shirts and sheets, or calico frocks. Some is made into fine muslin, like white frocks, and like caps, and collars, and capes. Who made the cotton plant grow? Then it is because he was so kind as to make it that we have cotton for quilting, and cotton to sew with, and cotton for shirts and sheets, and calico, and muslin, for dresses, &c. is it not?

Your leather shoes are made from the skins of animals. Who made the animals? Your leather cap is made from the same. Perhaps your hat is made of straw. Straw is made of the stalks of the barley, rye, or wheat of which bread is made. Now I have told you about woollen, and linen, and cotton, but there is yet another kind of cloth that you wear.

Girls, can you tell me what it is? Why, silk, to be sure. Do you not often see silk frocks, or hats, or handkerchiefs, or shawls? Silk is much more curi-

ously made than any of the others, for it does not come from a plant, but from a caterpillar! Have you never noticed caterpillars dangling down under trees? Did you not notice that they were kept from falling by a silk thread which came out of their mouth, and was fast to the tree at the other end? Well, all caterpillars are able to make silk come out of their mouths. I must tell you that caterpillars do not always remain caterpillars. After they have lived some time and grown a good deal, they turn into what is called a chrysalis! Did you ever see a chrysalis? After the caterpillar becomes a chrysalis, it cannot eat any more, and it can only move one end of its body; and so it lies a good while, till the dry skin of the chrysalis bursts open, and out it comes a butterfly. You know that the chrysalis, which only can move part of its body, cannot take care of itself, or keep itself from being eaten up by the many large insects and birds which like to eat it. Most caterpillars seem to know when they are going to change into a chrysalis, and do something to keep themselves safe, while they are in that state. Some get upon a leaf, and with the silk which comes out of their mouths, fasten the two edges of the leaf together, so as to shut themselves up in a little leaf bag. Some tie a good many leaves round them, some weave with their silks little bits of saw-dust, or earth, or sand together, so as to form a kind of thick earthy, or strong covering; and some just wind the silk round them, so as to make a ball of silk, with the chrysalis in the middle. Of this last kind is the one called the silkworm, the silk of whose ball is so strong and firm that when it is soaked a little in hot water, it can be unwound, and twisted, and spun to make sewing silk, and woven into silk, like silk frocks and shawls. Who made the silkworm and all caterpillars? Who

taught them to spin silk to keep themselves safe, and to make silk things for us?

Can you think of any thing you wear that is not either woollen, or linen, or cotton, or silk, &c., &c. So you see, if God had not made wool, and flax plants, and cotton plants, and animals with tough skins, and silkworms, we could not have had flannel, cloth, or stuff, linen, cotton, calico, muslin, silk, leather, or any thing we wear. If it had not been for God's kindness then, we could not have any clothing at all. And do you think that when God made men, he knew they would want things to eat, and drink, and wear? and do you not think he made the plants and animals on purpose that we might have food and clothing? If he were not kind he would not have made so many things for us. See how kind and good he is!

See, I have another book,
Please to turn again and look;



Here are little lambs and sheep,—
How they run, and skip, and leap !

ALL.

God made sheep with nice thick wool,
To clothe them when the weather 's cool ;



Men cut it off when long enough,
To make us all our woollen stuff.

ONE.

Next to these are flax plants too,—
See their flowers of soft light blue ;



ALL.

Small strong threads run up the stem :
All our linen 's made from them.

ONE.

This next plant is a cotton tree ;
The cotton is the down you see :



Frocks, caps, and shirts, are made of it,
And should be kept all whole and neat.

C



ALL.

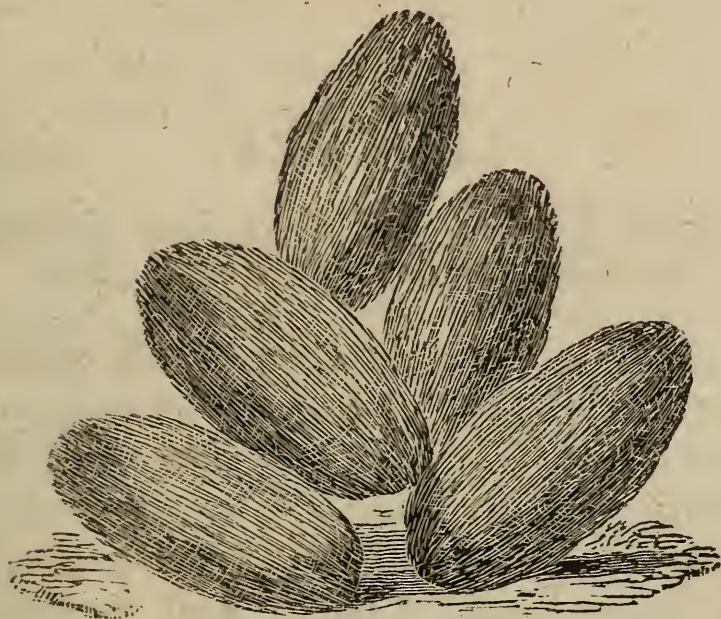
Straw hats are made from stalks of wheat:
The leather shoes upon our feet,
Were made from skins of beasts ;—and they
Were made by God, our Bibles say.



ONE.

Here are some worms upon the leaves,
Threads of silk one of them weaves ;

A ball of silk is lying nigh,
And yonder is a butterfly.



ALL.

The little worms made these silk balls,—
From such come all silk frocks and shawls :
All things we want to wear, you find,
God made for us,—Is He not kind ?

LESSON V.

The Goodness of God—The Obligations resulting from it ;—and the Inspiration of the Bible.

[If possible, let the objects referred to be taken by the teacher or children from the field and garden.]

Do you like to look at pretty flowers? What do you see with? If you had no eyes, you would not be able to see, would you? Who formed you with eyes that you might be able to see? And who made the pretty flowers that you like to look at? Did not God make all these? Yes, he made you eyes to be able to see, and he made all the pretty things for you to look at. Was not this kind in him?

Do you like to smell this rose? Who made you able to smell? and who made the rose that smells sweet? Who made the plants? Is not he good then, and kind to you, to make you able to smell, and to make sweet-scented things for you to smell?

Could you keep alive without eating and drinking? But suppose you could not taste any thing, could you not still eat, and drink, and keep alive? But you like to taste what you eat and drink. God knew this,—he knew you would like to have the pleasure of tasting the food you must eat, to keep you alive—and so he made you able to taste. You see he did this just out of kindness. To keep you alive, he need only have made you able to eat and drink, and have given you food. But he

made you able to taste it too, so that instead of a trouble it might be a pleasure to you. Is he not good? Is he not kind to you?

And if God had not made you able to feel things, you might run against them and do yourself great harm, and you could hardly know how to go in the dark, could you?

Do you like to hear people sing? What do you hear with? Who made you have ears to hear with? Who made people able to sing? Who taught the birds to sing? We could not have music of any kind, if it had not been for God. Are there any sounds besides music and singing that you like to hear? Do you like to hear the wind blow when it is loud, sometimes sounding deep and low, then growing shrill, till it is almost like a whistle, and then becoming soft again, till it is no longer heard. Do you not like to hear this? And do you not like to hear the grasshoppers, and crickets, and locusts chirp, and all other pleasant sounds? Who causes the wind to blow, and forms these little creatures, to make these sounds? Is he not good then and kind to you, to make you able to hear, and to make sweet singing and music, and pleasant sounds for you to hear? Is there any thing else that shows that he is kind to you? Would you not be sorry if you had no father or mother? You like to have your brothers and sisters, do you not? Whom else do you love very much? You like to know them and see them, do you not? Who made your father, and mother, and brothers, and sisters? and made them to be your father and mother? Who made those other persons you love, and made you know them? Is not he very kind to you? [Ps. cxlv. 9.]

What can you do for him since he is so kind to you? He is always quite happy, and he can do every thing

for himself.—[Ps. l.] You cannot do any thing to make him happier. Still he has let us know what he likes to have us do, and he will be pleased if he sees us do it.

There were some good men that God made to know what he would like to have us do, and they wrote down all that God made known to them, [II. Peter i. 19—21. Heb. ii. 3, 4. II. Tim. iii. 16.] and it was printed in a book. Do you know what that book is? The Bible.

I will show you some of the things in the Bible which God tells us to do ; and when you know what he likes, be careful to do it, that you may please him who is so kind to you.

QUESTIONS.

Q. You said before that God was good and holy, just and wise ; what else is he ?

A. Kind, very kind to us.

Q. How do you know that God is kind to us ?

A. He made all those animals and plants we want for eating and drinking.

Q. What else makes you think he is kind ?

A. He makes all we want to wear.

Q. What else shows that he is kind ?

A. He made us eyes to see with, and pretty things for us to see. He made us ears to hear with, and sweet singing, and pleasant sounds for us to hear. He made us able to smell, and made us sweet flowers and all sweet scents for us to smell. He made us able to taste the food which we must eat and drink, to keep us alive, so that eating and drinking might be pleasant to us. He made us able to feel, so that we might go about in the dark.

Q. Does any thing else show that he is kind ?

A. He made our parents, and sisters, and brothers, and all people that we love, and made us know them and gave them to us for friends.

Q. Since God is so kind to you, what can you do for him ? Can you do any thing to make him happier ?

A. No.

Q. Can you do any thing for him that he could not do for himself ?

A. No.

Q. Can you do any thing to please God ?

A. Yes.

Q. How can we know what we must do to please him ?

A. It is written in the Bible.

Q. How did the men who made the Bible know what we must do to please God ?

A. God made them know, and they wrote it down.

Q. Then when God is so kind to you, when we find in the Bible what things you should do to please him, ought not you to do them ?

A. Yes, we ought.

LESSON VI.

Stealing.

SEE, children, I have found in the Bible something God says we must not do. Here it is. "Thou shalt not steal."—[Ex. xx. 15.] So if you want to please God, who is so good to you, you must never steal. Do you know what it is to steal? It is to take any thing that belongs to another person, without leave. If you were to take your sister's doll for your own, without her giving it to you, would not that be stealing it? If you were to go into another person's garden, and pick fruit from the trees, or flowers from the plants, without permission, would that be stealing the fruit or flowers?

A little girl was once going to school, and she saw some pretty roses inside of a garden fence. She put her hands through and picked them. Was not this stealing them from the person the garden belonged to?

Is it not as much stealing to take little things as large ones? If you see a pin sticking in your mother's pin-cushion, and know that she would not like that you should have it, and yet you take it, do you not steal that pin from her? To whom does the sugar in your house belong? Is it yours? Ought you to take it? If you take it without leave, do you not steal it?

There was a little girl who used always to take any thing she could put her hand upon. If she was in the room when the table was set for tea, she would take lump after lump of the sugar, or would drink milk out of the milk-pitcher. If ever she

found the key left in the store-room door, she would open it and take out cakes or apples. Her mother never could trust her to put sugar on the strawberries or raspberries, for she would eat them half up. She did not have much pleasure in eating nice things this way, for she was all the time afraid of being seen, or found out, and felt uncomfortably, because she knew she had done wrong. Besides, this way of taking things led her into a great many troubles. Once she took a pepper, which so bit her tongue and burned her mouth that she was miserable for half an hour afterwards. Two or three times she made herself sick by eating so much fruit and sweetmeats, and once she nearly killed herself, by taking some poison which she thought was sugar. Her parents could not trust her, and did not love her so much as if she had been honest ; and nobody else could bear to have her with them, or to let her know where any thing was put. But the worst of all was, that in doing these things she was ungrateful to God, who was kind to her. Instead of trying to please him, she was doing just what he says we must not do. To whom did the sugar, and milk, and cakes, and apples, &c. belong ? Then when she took them, she was stealing from her father and mother, was she not ? Was it not bad in her to do what God tells us not to do, instead of trying to please Him, since he is so kind to us all ? Then you see that taking your mother's things without her leave, is stealing, as much as it would be to take other people's things. Now you know how good God is—how he has made all things we want for eating, and drinking, and clothing ;—and how kind he is to you all, giving you eyes, and ears, and making pleasant things for you to see and hear, and making you able to smell, and giving you sweet things to smell ; making you able to taste the food you must eat to

keep you alive ; and how very kind he has been in giving you good fathers and mothers, and sisters and brothers, and friends. Now in return for all this kindness, you must try to please him by doing as he says,—by not taking any thing that belongs to another person, without their leave, if it be only a pin or a piece of sugar.

QUESTIONS.

Q. Can you tell one of the things we must mind, if we would please God ?

A. “Thou shalt not steal.”

Q. What is it to steal ?

A. To take for ours without leave, any thing that belongs to another person.

Q. Is it stealing to take little things as well as to take large ones ?

A. Yes it is.

Q. Is it stealing to take your father's and mother's things without leave ?

A. Yes.

Q. Then if you want to please God, what must you mind never to do ?

A. Never to take other people's things for our own, without their leave. Never to steal.

LESSON VII.

Lying.

I HAVE been looking in the Bible to find something else that you must try to do, that you may please God, and I have found it written that one of the things God hates, is "lying lips." [Prov. vi. 16, 17.] Then if you want to please God, you never must let your lips be "lying lips," [Ps. cxix. 118.] you never must tell lies. Do you know what it is to tell a lie? It is to try to deceive people; to try to make them think a thing happened, when it did not happen, or that it did not happen when it really did happen. In short, to try to make people believe any thing that is not true? Now what is it to tell lies? If you were to tell me your hat was up stairs when you knew it was down stairs, would not that be lying? If you had not washed your face, and I were to ask you if you had washed it, and you were to nod your head so as to mean "yes," and to make me think you had done it when you had not, would not that be lying? Or if you had been talking in school, and when I asked you if you had spoken, you were to shake your head to mean "no," and so make me think you had not done it, would not that be lying? You would not have spoken a lie when you nodded or when you shook your head, but both times you would try to make me believe what was not true; so it seems you can tell lies, without speaking. If a boy or girl at school were to ask you where the lesson for next time was, and you were to show them, even for fun, a different lesson from the right one, though you only pointed

with your finger without speaking, would you not be telling a lie?

There was once a little girl called Susan. Her mother was sick and could not teach her much, and Susan was not a very good girl. Her mother tried always to dress her neatly, and to send her to school and to church. She would not take her herself, because she was too sick to go out; so Susan used to go alone. Now Susan, like other naughty children, did not like school much, and she used often to wish she could be walking about the streets, instead of sitting there all day. One day she determined to take a walk, instead of going to school. When she set out she saw that her mother was watching her from the window, so she went along the road,



and turned round the corner that led to the school-house, so as to make her mother think that she was going there. Was not that lying? Susan took a long walk, and came home about the time when the scholars came back from school. Her mother thought she had been at school, and her teacher thought she must be sick, or something had happened to keep her away. So you see she deceived

them both. This went on for a day or two, when one day, while Susan was out, her uncle, and aunt, and little cousin came to see her mother. They lived a good way off, and did not often come to see them. They told Susan's mother that they were going away over the wide ocean to England, and did not expect ever to come back. They were going to set off in an hour or two, and wanted to see Susan. Her mother sent to school for her to come home. Her teacher sent back word that she was not there, and had not been for two or three days. Her mother was very much surprised and very sorry to hear this. Her uncle, and aunt, and cousin, had to go away without bidding her good-bye. They never came back again.

When Susan came home, her mother said, "Where



have you been, Susan?" Then the little girl hung down her head and did not say any thing, for though she had all this time been lying, by making her mother think she was at school when she was not, she dared not speak the lie in words; and besides, she saw from the way her mother looked at her

that she knew all about it. Then her mother spoke very seriously to Susan about her lying so, and deceiving her mother; and she told her that it was a great deal worse to displease God, than to displease her mother, and added, that she never could trust her any more except just when she saw her.

The little wicked girl was then told that her uncle, and aunt, and cousin had gone without seeing her, and that they were never coming back. Poor Susan! how she cried! She loved her uncle and aunt very much, and she was very fond of her little cousin, and now to think that they had gone away without even kissing her, or saying good-by; and if her mother had known where she was, she would have been brought home to see them. Oh! dear! dear! she would never try to deceive her mother again, she would always let her know the truth about where she was going. Her mother saw she was so sorry, that she thought she would not do so any more, and she trusted her to go to school again, believing she would go where she said she was going.

For a long while Susan went to school, but at last she began to get tired of it, and she thought she had no other uncle and aunt that could be going away, and there was nobody else she cared about seeing, even if they should come while she was away. She did not say to herself, "Now God has been very kind to me, and I must try to please him: but he hates lying lips; and if I make mother think I am at school while I am away, that will be lying, which God hates." She did not think that; if she had, perhaps she would not have done wrong; but Susan did not often remember about God, and never tried to please him. So she began again to take walks in school hours. She dared not tell her mother she did not go to school; so she de-

ceived her again by walking part of the way to school and turning round the corner and going somewhere else.

One night Susan awoke in great pain. She cried hard, and her mother took down some medicine, and gave her a little. She left the vial standing on the table. It made Susan feel better, but by and by, the pain returned. Her mother was asleep, and Susan seeing the bottle, got up and took a great deal of it. When she got up in the morning, she said she was well enough to go to school, and started to walk as usual. But after she had been out awhile, she began to feel very bad indeed. She did not dare to go home till the time school would be out, so she sat down on a door step and cried.

When her mother went to put away the vial, she saw that a great deal of the medicine was gone. She was frightened, for it was very powerful, and only a little ought to be taken at a time. She ran for the doctor, and he told her if she knew where the child was, to send for her directly, and give her something to make her throw it off, or she would be very sick, and perhaps die. "Oh! yes," said the mother, "I know she is at school, for I saw her turn the corner myself." She ran to the school-



house, (sick as she was,) but Susan was not there. Poor Susan! she was sitting alone on the door step, crying sadly, for she grew worse and worse; and she was so sick she could hardly move. At last she crawled home; but when they got her up stairs on the bed, she fainted quite away. It was too late then to make her throw off what she had taken. Poor Susan! if she had only not deceived her mother,—if she had not made her think she was at school when she was not!

At last she got a little better, but she was sick a long time, and they thought she would die. After a great while, she got quite well again, and she never staid away from school when her mother thought she was there; she never again tried to deceive her mother, to make her think she was where she was not, or that she had not done what she really had. She never lied again, either by speaking what was not true, or by doing things to make people believe what was not true.

If you promise any thing and then do not do it, is not that lying?

Now let me see if you remember what is lying? Can you lie without speaking? How? Why should you not lie? Why should you try to please God? What else must you try not to do? Now will you not mind these two things,—not to steal,—not to lie.

QUESTIONS.

Q. The Bible says, “thou shalt not steal;” what else must you not do?

A. We must not lie.

Q. What is it to lie?

A. To try to deceive people,—to try to make them believe what is not the truth.

Q. Can you lie without speaking?

A. Yes.

Q. How?

A. By nodding or shaking our heads, or doing any thing to make people think what is not the truth.

Q. If you make a promise and do not keep it, is that lying?

A. Yes.

Q. What does the Bible say about lying lips?

A. "God hates" "lying lips."

Q. Why should you try to please God?

A. Because he is so kind to us.

Q. If you want to please him, what must you try not to do?

A. Not to steal,—not to lie.

LESSON VIII.

Duty to Parents.

I HAVE found in the Bible more about what God likes us to do, and it is something that was written just on purpose for children, that they might know what God likes children to do. Here it is, "Children obey your parents," and here, "Honour thy father and thy mother." Now listen! what are you to do? "Children obey your parents."—[Ephes. vi. 1. Ex. xx. 12.] Do you know who your parents are? If you have no father or mother, you must treat those who take care of you as if they were your father and mother. You are to obey your parents. What is it to obey them? To do what they tell you to do, and never to do what they tell you not to do. If your father or mother were to tell you to get up, and you were to lie still in bed, would you obey them? Or if they were to tell you not to leave your play-things about, and you were to leave them about, would you obey them then?

There was once a little girl who was not very good, for she did not always do what her mother told her to do, though she knew God had said, "Children obey your parents." Her father was dead, and she lived with her mother. Her old grandmother lived with them too, but she was always sick, and lay in bed in a room up stairs. One day her mother, who had been out, came running into the house in a hurry, and she shut the door after

her hard, and bolted it, and she said, "Mind, Mary, that you do not open the door or go out; do not open it or go out at all." Just then the old grandmother called out, and Mary's mother went up stairs to see what she wanted. After she had been gone a few minutes, there was a very great noise and bustle in the street. Mary wanted very much to know what was the matter, but her mother was not in the room to ask. She ran to the window, but she could not see any thing; so she thought she would just open the door and peep a little, and not go out. But what had her mother told her? She unbolted the door, however, and peeped, and she saw a great many people running about; but she could not make out what they were doing. So she thought she would go one step out and see. What had her mother told her not to do? What was she doing? What is it that God tells us to do, that she was not doing? Was it not very wicked and ungrateful in her not to try to please the kind God who gave her a mother? Do you think he was pleased with her? No, he was not,—and it is a dreadful thing to displease God! But shall I tell you the rest of the story about what happened to her because she did what her mother told her not to do? She stood a minute looking, and she saw the men in a great bustle, when suddenly a great dog came running towards where she was, and caught hold of her arm with his teeth, and bit her very severely. She then wished she had minded her mother. For her mother had seen the dog before, and that was the reason she told her not to open the door or to go out. It was a long time before the wound got well, and I believe she was always afterwards very careful not to do what her mother forbid her to do.

And must not we do what our fathers and mothers

tell us to do? Ought we not to do it at once, and not wait to be told two or three times. But besides obeying, you are to honour your father and mother. Do you know what it is to honour them? It is never to speak a cross or saucy word to them, or to look as if you were displeased or angry at them, or did not care for them.

A woman once told her little daughter Fanny to go up stairs and bring down a dress she wanted. Fanny stood pouting about it for a good while, but at last she went and brought it, and throwing it to her mother, said, "There it is, but you might have got it yourself!" She obeyed her mother, did she not? She did what she told her,—but did she honour her?

A little boy once brought in a great, dirty stone out of the yard. His father told him to throw it out again. He dared not disobey his father, so he carried it out, and he dared not speak a cross or saucy word; but when he was past the door where his father could not see him, he turned and gave a very cross and saucy look. Did he honour his father, do you think? Who saw him when he was beyond the door?

What have you learnt to-day that God says we must do? Who are our parents? What is it to obey our parents? What is it to honour our father and mother? Why should you obey and honour your parents? Because God tells us to do so.

And why should we do what he tells us? Because God is very kind to us, and we should try to please him.

Then mind if you want to please God, you must do always what your father or mother tells you to do, and never do what they tell you not to; and you must not behave, or speak, or even look in a cross or saucy manner at them.

If you have no parents, whom must you treat as if they were parents?

HYMN.

I will do all my parents say,
For God says children must obey.
But more than this I still must do,—
I must obey and honour too.
I never will speak cross to mother,
Nor saucy to my dearest father;
In words, in looks, in every way,
I'll try to honour and obey.
And as God tells me, I will mind,
Because he is so very kind.

QUESTIONS.

What do you say you will do in this hymn?

Why?

What must you do?

How must you honour them?

Why should you mind all God tells you?

LESSON IX.

The Sabbath.

I WILL show you now another thing God says we must do. "Remember the Sabbath-day to keep it holy." [Isa. lviii. 13. Ex. xx. 8.] What is the Sabbath-day? What is it to keep it holy? It is to try all day to be thinking about God—what he has done for us,—what we ought to do to please him,—and other things like these. What is it to keep the Sabbath-day holy?

Can you think of God on Sunday? When you are talking, or people are talking to you about a thing, and you listen to it, are you not thinking about that thing? And when you are reading about things, do you not think about them? Then can you not make yourself think about God by getting people to talk to you about him, or by listening while your teachers, or friends, or ministers speak to you about him? or by reading books about him? Now, how can you make yourself think about God on Sunday? Yes, it is a good way, too, sometimes on that day to go by yourself, and kneel down, and tell God of every thing kind he has done for you, especially in the past week, and thank him for it; and tell him of all the bad things you have done, that you can remember, and ask him to forgive you. This will not only make you think of him whilst you are doing it, but perhaps afterwards too.

I dare say your friends will help you to find out other ways to keep thinking about God. So you see you could

think about God all Sunday; and this is one way of keeping it holy. Will you begin this Sunday and keep the Sabbath-day holy? See if you cannot keep the rest of this Sabbath holy, for God has been and is so very kind to you: you surely should try to please him by doing what he tells you.

H Y M N.

Whenever 'tis the Sabbath-day,
Whate'er I do, whate'er I say,
To keep it holy I must try,
And think of God, who lives on high.
That I may think of him indeed,
Good books about him I must read :
And I must listen all the day,
To what my friends and teachers say.
Or I can pray to him, and sing
My little hymns, or some such thing.
All these will help me, I shall find,
To think of God, who is so kind.
And thinking of him is the way
To keep his holy Sabbath-day.

Q U E S T I O N S.

When it is the Sabbath-day what must we do ?
What can you do to make yourself think of God ?
What is the way to keep the Sabbath-day holy ?

LESSON X.

Duty to Each Other.

TO-DAY I am going to tell you a thing God says we must do, which I want you all to listen to, because you will have a chance every minute to do it, and so please God ; or not to do it, and so displease him. He says we must love our neighbours as ourselves. [Mark xii. 31.] We must do unto others as you would have others do to us. [Mat. vii. 12.]

You see that just what you would like other people to do to you, you are to do to them, and what you would not like other people to do to you, you never must do to them. You are to behave to others in the same way that you would wish them to behave to you. Now think what you would like other people to do to you. If your brother, or sister, or any little boy or girl you know, had a new book, or any other pleasant thing, should you not wish them to give you some of what they had, or to let you look into the new book. Then when you have a new book, or other thing that you love, you must do to them as you would wish them to do to you. Or if you were tired of playing some game, and wanted to play another, would you not like it, if your playmates would play what you wanted them to play ?

Then remember when you are playing with others to do to them as you would like them to do to you.

If you were deaf, or lame, or blind, or very poor, how would you like people to behave to you ? Then re-

member to do so to those who are deaf, or lame, or blind, or poor. Do to others what you would like to have them do to you. But mind this too, not to do to others what you would not like to have them do to you.

A little girl once fell down in the street with a basket of eggs. She broke the eggs and hurt herself too. A boy, who saw her, began to laugh at her. Do you think if he had fallen he would have liked to have her laugh at him? Then he did to her what he would not have liked to have her do to him, did he not? If you were to break some of your brother's or sister's toys, or hurt them, you would not like to have them slap or hurt you, or break your toys, to pay you for it, or even to be very cross or angry with you? Then, if ever your brothers or sisters should hurt you, or break your things, you must not slap or hurt them in return, or even be cross or angry with them. You must not do to others what you would not like to have others do to you.

Now, children, mind, you must do to others what you would like to have others do to you, and you must never do to them what you would not like to have them do to you; for God says in the Bible, "Whatsoever ye would that men should do to you, do ye even so to them."

H Y M N.

Whatever things I would agree,
And wish that you should do to me,
I ought to do to you.
But what I would not like or want,
That you should do to me, I grant
I must not ever do.

E

What God has said, who is so kind,
We in the Holy Bible find ;
And in that book I see,
From Christ himself the precept came,
To others I must do the same
I'd have them do to me.

QUESTIONS.

What ought you to do to others ?
What must you never do ?
How do you know God wishes you to do so ?
What other things in the Bible must you mind if you would
please God ?

LESSON XI.

Our Duty to God.

CHILDREN, on other days I have been showing you what God says you must do to other people ; but to-day I am going to show you what you must do to God himself, in order to please him. So be very attentive, while I tell you. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” [Mark xii. 30.] That is, you must love God as much as you can possibly love any thing or any body.

Now, children, each answer for yourself : do you think you love God ?

Well, we will see : what person is there you like very much ? Well, do you not often think of those you love ? Do you not think of them two or three times a day ? Then if you love God, you often think of him. [Ps. lxxiii. 6, &c.; civ. 34.] Do you like very much to talk with persons you love, and to tell them of all your little troubles, and what you intend to do, or what you want them to help you do ? [Ps. v. 2 ; lv. 17, &c.] Well, do you like to talk to God, and do you tell him about all your little plans and troubles, as you would tell dear friends, and do you ask him to help you ? If you loved him, you would like to do so. Do you not try to please persons you love ? Do you not do just what you think they would like you to do ? Well, do you all the time try to please God, and to do just what you think he would like ? If you love

God, you would do so ? [Ps. cxix. 10, 19, 35, 47, 127 131, 143, 166, 176.]

Now, children, listen. This is what you must do to God. You must love him as much as you possibly can. You must love him so, that you will often think of him, and love to tell him your little plans and troubles. You must love him so, that you will be all the time trying to please him, and do what he would like to have you do. And do you not think you ought to love him so, when he has been so kind and good to you, taking care of you and blessing you all the time ? [Ps. cxvi.]

Will you not begin to-day to try to love him so?—to think often of him ? to tell him about every thing ? and to seek to please him in all you do ?

H Y M N.

'T is God that guards and blesses me,
The God who made the earth and sea ;
And I should love a God so kind,
With all my heart, and strength, and mind.

Oh ! I should love to kneel and pray,
And tell him all I have to say ;
My little plans, my little cares,—
For he will hear my humble prayers.

At work, at play, at home, abroad,
How often I should think of God ;
And all the time I ought to try
To please my Father in the sky.

Q U E S T I O N S.

Q. What does the Bible say we should do to God ?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

LESSON XII

The Soul.

CHILDREN, what do you see with? What do you hear with? What do you feel with? What do you taste with? What do you talk with? Do you ever think about any thing? Do you not think sometimes what comes next in your lesson? What do you think with? Do you think with your eyes? or with your ears? or with your mouth? Do you think with your hands or with your feet? If you had none of these, could you think?

Do you not love some people? What do you love them with?—with your eyes? with your ears? with your feet? You could love people if you had none of these.

Do you wish to have a picture? Do you hope you will have one? What do you wish and hope with? With your hands? with your feet? with your eyes? with your ears? with your mouth? You could wish and hope if you had none of these.

Children, I will tell you,—you have something else besides your body. It is part of you, but it is not your hands, your feet, or any part of your body. You cannot see it—nobody can see it—yet it is part of you. It is what you love with, and think with, and hope with, and wish with. It is called your soul. There are many other things you do with it too. But tell me now, children, what is your soul? What is it we think with, and love with, and hope with, and wish with?

H Y M N.

What do you think with? Is it with
Part of your body, or the whole?
Is it with hands, or feet, or eyes?
No—what I think with is my soul.

What do you love with? Is it with
Part of your body, or the whole?
Is it with hands, or feet, or eyes?
No—what I love with is my soul.

What do you wish with? Is it with
Part of your body, or the whole?
Is it with hands, or feet, or eyes?
No—what I wish with is my soul.

What do you hope with? Is it with
Part of your body, or the whole?
Is it with hands, or feet, or eyes?
No—what I hope with is my soul.

Then we have something which is not
Part of our bodies, or the whole,—
'T is what we think, and love, and wish with,
'T is what we hope with—'t is the soul.

Q U E S T I O N .

What is your soul?

LESSON XIII.

Death, and Heaven, and Hell.

CHILDREN, I am going to tell you to-day of something that is going to happen to you all, and I hope every one of you will listen. Tell me first, what do you see with? If you had no ears, could you not see if you had eyes? What do you taste with? If you had neither eyes nor ears, could you not still taste? What do you walk with? If you had no hands, but had feet, could you not walk? What do you take hold of things with? If you had no feet but had hands, could you not take hold of things? Well, what do you think, and love, and hope, and wish with? If you had no eyes but had your soul, could you not think, and hope, and wish, and love? If you had no ears but had your soul, could you not think, and hope, &c.? If you had neither feet nor hands, could you not still think, hope, &c.? If you were without a body, but had your soul, could you not think, and love, and wish, and hope, and feel glad and sorry? Yes, you could think about things, and love persons, and wish, and hope, and feel glad and sorry with your soul, if you had no body at all. And now I will tell you what is going to happen to you all. To some of you it may happen to-day, to some of you before next Sunday, to some of you a good many years from this. I do not know when, but this I do know, that some time or other it will happen to each one of you. [Heb. ix. 27.] Now I will tell you what it is.

Some day or some night, you will leave your body. Your soul—I mean that part of you which thinks, and loves, and feels, sorry or glad—will go away and leave

the body behind. You will not have your body any more, but you will still be able to love, and hope, and think, and feel, and to be sorry or happy ; for you will have your soul. Tell me now what will happen to you ? Yes, this is called dying. The body which is left behind, will not be able to see, or hear, or move, or feel any more than if it was made of wood. It will not be glad or sorry, or know any thing that is done to it. It will be called a dead body. [Ecl. ix. 4, 5, 6, 10.] Do you know what people do with a dead body ? They put it in a coffin and dig a deep place in the ground, called a grave, and put the coffin in, and fill up the hole with earth again, and leave it. This is called burying the dead body. But all this time, that part of you which can think, and love, which can feel happy or sorry, will be gone quite away from this world. [Luke xxiii. 43 ; xvi. 22, 23.] Do you want to know where you will go ? There are but two places where you can go, and to one of them you will go, and there stay always. [Mat. xxv. 32—46.] To whichever place you go, there you will always be. You never can come away again. One is the place where God lives. [Rev. iv., v., vii.] There you will find good spirits, called angels, who love God, and love to do good to all ; and there are many persons who have left their bodies on the earth, and gone there. All that are there love one another, and all try to make each other happy ; and they love God and are always praising him, or doing the things he sends them to do. And God loves them all too, and they see him, and know him a great deal better than we can here. Oh ! it is a very happy place ! It is called Heaven. The other place is very different. It is a place of endless punishment. [Rev. xiv. 10, 11 ; xx. 10—15 ; xxi. 8.] Bad spirits live there, called devils, who are all the time mi-

serable themselves, and trying to make others so too. A great many persons are there, too, who have left their bodies on the earth, and have been sent there. [Rom. ii. 2—9, II. Peter ii. 4.] All these are very wicked, and hate each other. Every one is trying to hurt the rest, and make others as unhappy as they feel themselves. And they all hate God, and try to do what he will not like; but they cannot do any thing to hurt him or make him unhappy. God is displeased with them, and punishes them, as he always told them he would; and the Bible says they are all the time miserable. This dreadful place is called Hell. To one of these places every one of you will go, and to whichever you go, there you must stay for ever. [Heb. xii. 25.] You can never come away. To which would you rather go? But how can you tell to which you will go? Listen, children. If a person has always done every thing God tells us to do in the Bible, he will go to heaven. [Gal. iii. 10—12.] But if a person has once done one thing that God tells us not to do, or who has not always done every thing God tells us to do, deserves to go to hell. [Rom. vi. 23. James ii. 10.] Now, think for yourself to which place you will go. Have you each done always every thing God tells us to do? Have you never done any thing God tells us not to do? If so, you will go to heaven, but if not, you deserve to go to hell. Perhaps you cannot remember well. What are the things God says we must not do? What are the things he says we must do? Now watch what you do and say this week till our next lesson, and see if you do not once this week do any of those things which God says we must not do; and if through all this week you do the things he says we must do, then the next time you can tell me to which place you think you deserve to go.

LESSON XIV.

Repetition and Application of Lesson 13.

CHILDREN, when you are cross and wicked, how do you feel? Do you not feel uneasy and unhappy? And do we have a pleasant school when you do not mind your teacher? But if one child does wrong, and we do not notice or punish it, will not the rest of you be likely to do wrong too? And then we should have a very disagreeable, unhappy school, should we not? Then we must punish those who do wrong, to keep the rest from doing so too.

What is it to do wrong? (To do any thing God tells us not to do, or not to do what he tells us to do.) Yes, this is called sin. Have you ever sinned? Let us see? What things does God tell us not to do? Well, each tell for yourself: did you never once take any thing at all that belonged to another person without leave? Did you never take sugar or any thing of your father's or mother's? And have you never told a lie? Have you never tried to make people think any thing that is not true? If you have stolen or lied, you have done what God tells us not to do,—you have sinned. Now what does God tell us to do? What is the first thing you learned? Well, do you always mind your father and mother? and have you always minded them? Do you always do just what they tell you, and do you honour them? Do you never speak a cross or saucy word to your father and mother, or even look unkindly at them? If you have

ever done any such thing, you have not then obeyed and honoured them as God tells you to do. You did wrong then. What is the next thing you learnt? Well, do you every Sunday remember all day to keep it holy? Do you try all Sunday to keep thinking about God, and not about other things? Have you done so all day, every Sunday, since you knew you ought to do so? If not you have not minded what God tells us about the Sabbath-day. So you have sinned in this too. What was the next thing you learnt? Well, have you always done to other people just what you would like they should do to you? Have you never laughed at them, or been cross and angry with them? Have you never hurt or cheated another person, or done any thing you would not like to have them do to you? Think a little. And have you always shared your things with others, and played with them, and helped them, and been kind to them, and tried to make them happy, just as you would want them to do to you. If you have not minded always what God tells you to do to others, you have sinned in this too.

And what was the last thing you learned? Well, do you love God as much as you can love any thing? Do you think of him a great many times every day? Do you love to pray to him? Do you love to hear and read about him? Do you try all the time to please him? If not, you do not love him, at least not as much as he tells you to love him: you do very wrong. Then tell me each for yourself, have you not done wrong? And what do people who have done wrong deserve? Then do you not all deserve this?

QUESTIONS.

Q. If God should let every body do wrong what harm would it do?

- A. All would be miserable and unhappy.
- Q. Where do those who sin and disobey God deserve to go?
- A. They deserve to go to hell.
- Q. What is it to do wrong?
- A. To do any thing God tells us not to do, or not to do what God tells us to do.
- Q. Is there any person who never did wrong?
- A. No. [Rom. iii. 10. Ps. xiv. 1. Jer. xvii. 9.]
- Q. Then where do all people deserve to go?
- A. To hell.
- Q. What is your soul?
- A. What I think, and hope, and love, and wish with.
- Q. What is it to die?
- A. When we die, our souls will go away from our bodies.
- Q. When your soul and body are apart, which will wish, and love, and think, and hope, the dead body, or the soul that goes away?
- A. The soul which goes away.
- Q. Which can feel happy or miserable, the dead body or the soul?
- A. The soul can feel happy or miserable.
- Q. What will be done with the dead body?
- A. It will be put in a coffin in the ground.
- Q. But where will your soul—you—go?
- A. We shall go to heaven or to hell.
- Q. What kind of a place is heaven?
- A. Heaven is a very happy place: God lives there—angels live there: all these love God: all are good and kind; and make each other happy; and God loves them very much, and they will always be happy.

LESSON XV.

The Punishment of Sin.

CHILDREN, do you remember what I told you about dying? When people die, do they all go to heaven? Where do bad people go? Are you sure that God will drive away wicked people, and send them to hell? How do you know it? Because God has said so. In what book is it written? Must we believe every thing in this book? Why must we believe every thing in this book? Does God ever tell any body what is not true? Now, if God says in the Bible that wicked people shall be sent to hell, are you not sure they will be sent there? Now I will read you some verses about this, and you will see what God says will become of the wicked. [Ps. ix. 17. Rev. xxi. 27. Ps. xi. 6. Matt. x. 28. Matt. xxv. 41—43.]

Whatever God says he means to do, that he will do. Now he says in the Bible that the wicked shall be turned into hell; and as sure as there is a God, the wicked shall be turned into hell. Perhaps you think it means only those who commit dreadful crimes. Perhaps you think that none will be cast into hell but thieves, and drunkards, and murderers. That is a great mistake. God hates every single sin, though it be a very little one. He will punish every sin that is not forgiven. Now think of this.

Who will be turned into hell? Who are the wicked? Does it mean only murderers and such-like, or does it

mean all those who do not love God? Ought not every body to do whatever He commands? Is it not very wicked to disobey God, when he made us, and keeps us alive? Oh, think of this, little children! God gives us every thing we have in the world, and yet we sin against Him. If He were to let us alone for a minute, our hearts would stop beating, and we should all fall down dead on this floor. Now think how wicked it is not to love God, and not to obey Him. It is to be like the devils. The devils all hate God.

Now, dear children, what will become of you? You have wicked hearts—your thoughts are wicked—your words are wicked. You have disobeyed God every day. You have not minded what your kind Father in heaven has said. You have not done what he has told you to do. You have done what he has told you not to do. [Gal. iii. 22. Rom. iii. 23.] You are very wicked; a great deal more wicked than you think. [Ps. xiv.] And God will not let the wicked go free; for he is so pure and holy that he hates all sin, and his very kindness makes him punish the wicked to keep others from sinning too. [Ex. xxxiv. 6, 7.]

Now, perhaps some of these children are thinking that, if this is so, nobody can be saved. How can any body get to heaven, if every body is a sinner? How can any one avoid going to hell, if God sends the wicked into hell?

Oh, my dear children! this is the hardest question in the world, and nobody could ever have answered it, if the Lord Jesus Christ had not come to be our Saviour. I will tell you how sinners can be saved, in the next lesson.

LESSON XVI.

The Incarnation.

CHILDREN, would you not like to know how sinners may be kept from going to hell? I will tell you; but first I wish to tell you about the life of our blessed Saviour. Listen, for there is not such another story in the world, and it is all true.

You have all heard about the Saviour. His name is Jesus Christ. He was living in Judea about eighteen hundred years ago. He was the best man that ever lived. He never had a single bad thought. He never spoke a single bad word. He never did what was wrong. He never neglected to do any thing that was right. He obeyed every thing that God commanded. [John viii. 46. 2 Cor. xv. 21. Heb. iv. 15. 1 Peter ii. 22, 23. 1 John iii. 5.] Do you think that Jesus Christ was a common man? Oh no! There never was any other man without sin. The Lord Jesus Christ was more than man. [Isa. ix. 6.] He was God's own Son; God's only Son; God's beloved Son. [Matt. xvi. 16; xxvii. 43. Mark xiv. 41; xv. 39. John i. 18.]

Now, dear-children, I am going to tell you something very wonderful. This same Saviour made the world. He is the Creator. He made the sun and the moon, and stars. He keeps every thing alive. The Son of God made you and me, and keeps us alive. So you see he must have lived long before he was a little babe at Bethlehem. [Gen. i. 1. Ps. cii 25, 27. John i. 3, 10.]

Heb. i. 2. 10—12. Col. i. 16. Eph. iii. 9. Yes, before there was any sun, or any world, he was with God his Father, and the Father loved him. [Mic. v. 2. John i. 1; xvii. 24. Rev. i. 17, 18.] After all these things were made, the Son of God was master of them; he governed them and ruled them, and was ruler of every angel and every man. [John viii. 56, 58. Rom. ix. 5. Col. i. 17. Heb. i. 68.]

Now, dear little children, who do you think this was? Was it not God himself? Could any one but God have made the world? No; none but God could do all this. It was God; and this Bible says that Christ was the true God. [Matt. xii. 25; xxviii. 9. John vi. 30. 1 Cor. i. 2. Heb. i. 6. Rev. v. 14.] God says so. [Dan. ix. 24. Ps. xlv. Isa. ix. 6. Mal. iii. 1. Luke xxii. 64, 65. John i. 1; xx. 28. Rom. ix. 5. Phil. ii. 5, 6. Col. i. 15; ii. 8, 9. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20.]

Our Father in heaven sent his dear Son to be our Saviour. The Son of God was great and happy, yet he came to be our Saviour. [John iii. 16, 17. Acts iv. 12; xiii. 47. Gal. iv. 4. 1 Thess. i. 10. 1 Tim. i. 15. Heb. v. 9. 1 John iv. 9.] You know we are sometimes sick, and we are often hurt and feel pain, and we are often sad and cry. Yet this great Being, who was so glorious and happy in heaven, humbled himself so as to make himself a man in all such things, like us. [Zech. vi. 12. John i. 10, 14; xvi. 28; xvii. 3. Rom. v. 19. Phil. ii. 7, 8. 1 Tim. ii. 5. Heb. ii. 9, 14, 16; iv. 15.] He became a little babe, and was born in a stable. His mother was a poor young woman. Then he grew up to be a little boy, like some of you; only he had no wickedness in him. Though he was so good, yet he suffered a great deal. When he became a man, he was often hungry and thirsty; he

was often tired and weak ; often he had no place to lie down in at night. He was always doing good to people, curing the sick, and lame, and blind, and deaf ; but the Jews abused him. They insulted him, and told lies about him, and mocked him, and threw stones at him, and scarcely ever let him alone, until they caught him and killed him. They hung him on a cross, and drove great nails through his hands and his feet ; and all the time he was dying, they mocked him. Oh how much he suffered ! No one in the world ever suffered so much. [Isa. liii. 5. Matt. viii. 20 ; xxvii. Luke ii. 7 ; vii. 30 ; xvii. 25. Heb. xii. 3.] After he had been dead part of three days, he came to life again, and after forty days more, he went up into heaven. [John xx. Luke xxiv. Mark, xvi. Acts i. Rom. viii. 38.] So you see the great and glorious Son of God came down and suffered just as we suffer, and a great deal more. [Rom. v. 15. 1 Tim. ii. 5. Heb. ii. 16, 17.]

Now, why was this ? Why did God suffer his own dear Son to be abused and murdered ? Why did Jesus, who could raise the dead, let wicked men put him to death ? What was it for ? Can you think ? Why was Christ crucified ? Why did God send his Son to be an afflicted, dying man ?

[The particulars of our Saviour's life and sufferings might be more fully detailed in an oral manner, according to the discretion of the teacher.]

QUESTIONS.

Who is the Saviour of sinners ?

How long ago was he living upon earth ?

Was he good ?

Did he ever think a bad thought ? Did he ever speak a bad word ? Did he ever do any thing that was wrong ? Did he obey every command of God ?

Was there ever any other man without sin? Was Christ a common man? Whose son was he? Was he beloved? Did he make the world? Is he the Creator? Did the Son of God live before he was born in Bethlehem? How long had he been with the Father? (Always.) Was there ever a time when he was not with the Father? (No, never.) After he had made all things, did he rule over them?

Who must he be then? (God.) Did he come to be our Saviour? Did he suffer pain and distress? Did he do good to the people? How did they treat him? What did they do to him at last? But why did God send his beloved Son into this world to be a man, and to suffer and die? Why did he choose to come?

[Let the children be left to ponder upon this last question, without having any answer dictated to them until the next lesson.]

LESSON XVII.

The Atonement.

CHILDREN, what did you learn in the lesson before the last? Was it not, that all people in the world are sinners, and deserve to go to hell? Is that true? Think of that. All people in the world are sinners, and deserve to go to hell. You yourselves are sinners, and deserve to go to hell. Now can any be saved? If it is right for God to punish sinners, how can he let any escape? I will tell you. *The Lord Jesus Christ came, and suffered and died, that sinners might be saved.* He came and endured sorrow and pain, and was killed, and his blood was spilled; and it was all for our sins. Christ died on the cross for our wickedness, to keep us from dying for it, for ever, in hell. [Matt. xx. 28. Eph. i. 7. Cor. i. 14. Tim. i. 1. Heb. ix. 12, 15. 1 Pet. i. 19. Rev. v. 9.]

Now this is the way which God has found out to save sinners. [John xiv. 6. 2 Cor. v. 18. Heb. x. 19, 20.] The good person has suffered for the wicked, and the wicked goes free. Christ was holy, yet he took our sins upon him, and died for us. [Isa. liii. 4, 5, 6, 8, 11, 12. John x. 15. 17. Rom. iii. 23—26; v. 8, 18; viii. 32; x. 4. 1 Cor. i. 30; v. 7; xv. 3. Gal. iii. 13. Eph. v. 2. 1 Pet. ii. 24; iii. 18. Heb. ii. 9; ix. 27, 28; x. 5. 1 John i. 7; ii. 2.]

Let me explain this. Suppose a naughty boy is

about to be whipped, and another one who is obedient comes and says, "I will take the whipping for him;" This would be very kind in the obedient boy. Now Jesus took on himself what we deserved. The Bible says so. [Rev. i. 5. 1 John i. 7. Rev. vii. 14. Zec. xiii. 1. 2 Cor. v. 19. John i. 29. Heb. ix. 26. 1 Pet. ii. 24. Gal. iii. 13.] We are sinners, and Christ died for us: he died for the ungodly. [Rom. v. 5, 7.] He never did wrong. He had nothing of his own to suffer for, [1 Pet. ii. 22 ;] but sinners have done wrong, and Jesus suffered for them. And this shows that God hates sin, and will not let it pass without being punished ; for he has not let one sin pass without punishment. But he sent his own dear son to suffer for it ; the just for the unjust. And now all the world can see how much God hates sin, from the death of his Son, as much as if he had sent us all to hell. [Rom. viii. 3. Isaiah xlii. 21. Matt. v. 17. Rom. iii. 31.]

God is now ready to pardon every one that believes in Jesus Christ. [Rom. iii. 24. v. 9, 10, 16, 18—21, and vi. 23. Zech. ix. 9. Luke xxiv. 46, 47. Ephes. i. 7. Acts xiii. 38. Col. i. 20—22. Heb. x. 19, &c. Rev. xi. 6 ; xxii. 17.]

O, think of the love of God in sending his Son ! Think of the love of Christ in coming to suffer and die ! Now God can forgive your sins. Now you see how sinners can go to heaven. Christ has died that they might live, and be happy and holy in heaven. [1 John iv. 4, 9, 10 ; iii. 16. Rom. v. 6—8.]

HYMN.

ONE.

Oh ! we have all done wrong !
How often none can tell ;
Then must God punish us,
And must we sink to hell ?

ALL.

No ! Jesus Christ, God's own beloved Son,
Suffered for all the sins that we have done.

ONE.

Yet how can we be saved ?
This Bible God has sent
Says, every little sin
Shall have its punishment :

ALL

But Jesus Christ, God's own beloved Son,
Suffered for all the sins that we have done.

ONE.

He, though he was with God,
Though he himself was God,
Became a child like us,
And on our earth he trod.

ALL.

Yes, Jesus Christ, God's own beloved Son,
Suffered for all the sins that we have done.

ONE.

Poor was he, and despised,
Beaten, and mocked, and tried ;
And on the painful cross
At last he bled and died.

ALL.

Thus Jesus Christ, God's own beloved Son,
Suffered for all the sins that we have done.

ONE.

And so we need not be
To endless torment driven ;
Jesus has died for us,
That we may be forgiven.

ALL.

Yes ! Jesus Christ, God's own beloved Son,
Suffered for all the sins that we have done.

LESSON XVIII.

The Way of Salvation made known in the Gospel.

DEAR children, you must not be tired if I talk to you again about the same things. You have been very bad, and deserve to be punished for ever. But the Lord Jesus Christ has laid down his life for us : he has died on the cross. Now God can pardon sinners. If Christ had not come and died, all sinners would have gone to hell. But he has suffered that sinners might live.

Children, do you think every body will be pardoned now ? No ; many will be cast into hell. Do you think every body will go to heaven ? No ; many will be shut out. And who do you think will be shut out of heaven ? I will tell you. Those who do not believe in the Lord Jesus Christ ; those who, when they hear that he has died for us, do not care any thing about it, or do not believe that God will forgive them because of Christ, and so do not ask him to forgive them. [John iii. 18, 36 ; viii. 24. Mark xvi. 16.]

Is it so with you ? All such persons will be shut out from heaven and sent to hell. I wish you every one to be pardoned. I wish every one of these little children to be saved from hell. Children, do not you wish to be saved ? Then I will tell you what you must do. The Bible says you must believe in the Lord Jesus Christ ; that is, you must feel that you have been and are so wicked that you deserve to go to hell. You must believe that Christ has suffered for your sins, and that

because of his sufferings, God can forgive you, and is willing to do it; and you must tell God so, and ask him to forgive you. [Rom. iii. 22; &c. v. 2, 17. viii. 1, 2. Heb. iv. 3; x. 38. Gal. iii. 11. Ephs. ii. 8.] Take great notice of this. Repeat over what I have just been telling you. This is believing; this is coming to Christ. Any person who thus believes, God will forgive. [Mark xvi. 16. John i. 12; iii. 15—18; vi. 40; xi. 26; xx. 31. Acts x. 43; xiii. 23, 48; xvi. 31. Rom iii. 22, 25, 26; iv. 22, &c; x. 4, 9, 11. 1 Cor. i. 21. 2 Thess. ii. 13. Heb. x. 39. 1 Pet. i. 9; ii. 6, &c.] Truly he will not forgive them if they go on, being as wicked as ever, and not trying to please and mind him. [Matt. xi. 28, 29.] Do you think, children, God ought to forgive the sins of any one who is not sorry for them, but just goes on in sin? Oh no! he will not. He says in the Bible that we must repent, as well as believe. [Luke xiii. 3; xxiv. 47. Acts iii. 19; xi. 18; xvii. 30.] Do you know what God means when he commands us to repent? What is it to repent? What must we do? I will tell you. We must be very sorry that we have been so wicked as not to love our kind heavenly Father; and we must resolve to leave off being wicked, and to love him, and always try to please him, and mind every thing he says. We should tell this too to God, and we should be trying all the time to do as we have resolved. Take great notice of this too, and repeat it. This is to repent, and God will not forgive us unless we repent. [Ps. li. 17. Isa. lvii. 15. Joel ii. 13. Matt. ix. 13; xvi. 24. Mark i. 15. Rom. ii. 4. 2 Cor. vii. 9, 10. James iv. 9. 1 Peter ii. 25. 1 John i. 9.] Now remember, children, though Christ has suffered for sinners, no body will be forgiven for his sake except those who repent and believe. [Luke xiii. 3. Heb. xi. 6.] What is it to repent? What is it to believe?

QUESTIONS.

Since Christ has died for sinners, will all be forgiven and go to heaven?

Who will be shut out of heaven?

Who will be forgiven?

But what must they do besides?

What is it to repent?

What is it to believe?

HYMN.

Since Christ died, will every person

To the happy Heaven go?

Ah, no! some will sink to darkness,

Endless misery, and woe?

Those who care not for His sorrows,

Those who will not trust His word,

Must be lost; for God commands us

To *believe* on Christ the Lord.

And if, after all His goodness,

We go on in sinning still,

Can He bless us? No; He bids us

To *repent* and do His will.

Though it is for Christ's sake only

That God saves from punishment,

Yet he never will forgive us,

If we are not penitent.

LESSON XIX.

Regeneration by the Holy Spirit.

Do you remember, children, what we learned in the last lesson? Since Christ died for sinners, will God forgive every body? Who will be forgiven? (Those who repent and believe.) What is it to repent? What is it to believe?

Now, do you think you will be forgiven? Do you repent? Do you believe? Do you feel that you are very wicked—so bad that you deserve to go to hell? Does it make you very sorry to think you have cared so little about your kind heavenly Father, and Jesus Christ, your Saviour? And are you determined to leave off being wicked and try always to mind him? Do you believe that Christ died for sin, and that now God is ready to forgive you? and do you ask him to forgive you because of what Christ has done? Do you love God and Christ more than any thing? Do you try all the time to be pleasing him?

I am afraid not. If you felt so, I should not see any of you inattentive. I should see you all listening to me, that you might be keeping holy this Sabbath-day. If you felt sorry for your wickedness against God, you would not be laughing and playing. You would be very still. I think you would weep and cry. There may be a few of you who do repent and believe, but I fear that most of you care nothing about these things, and are going on from day to day without loving God

or trying at all to please him. Oh! how wicked and ungrateful! God has made you and he keeps you alive now, and he has given you things to eat, and drink, and wear. Christ has come from heaven, and suffered—Oh! how much!—for your sins, that you might be forgiven, yet you do not love God and Christ, for you do not try to please and mind him. Oh! how very wicked this is!

Children, do you not want to go to heaven? Oh! yes, I am sure you do. But what kind of place is heaven? (Let them recite the answer already learned.) Yes, heaven is such a holy place. There is nothing sinful there. All the children that have gone there were good children. Do you think bad children are fit to live in heaven? Why, if you were to go there while you are bad, no one there would like you, or want to be with you. What would your wicked souls do in heaven? Every one there loves God and is praising him always. But you do not love him, and you do not like much to pray to him or praise him. You do not care for it. If you were to go to heaven while you feel so, you would not know what to do; you could not be happy there. You must be changed,—you must be made different; you must be made holy, or you cannot live in heaven. God has said so in the Bible. And he has said more. He has said that nothing that is sinful *shall enter into* heaven; that no man that is not holy shall see him there. [John iii. 3. Gal. v. 19—21. Ephes. v. 5. Heb. xii. 14. Rev. xxi. 27.]

But you are not holy. You are very wicked; you are a great deal more wicked than you think.

Then you cannot live in heaven. God will not let you enter there, unless you are very much changed. You must be made holy. Take great notice of this.

Repeat it. (Sinners like me cannot live in heaven. God will not let them go there, unless they are very much changed. We must be quite changed. We must be made holy.) [Matt. xviii. 3. John iii. 7. Rom. xii. 2. Gal. vi. 15. Ephes. iv. 23, 24. Col. iii. 9, 10. Titus iii. 5. 1 Pet. i. 23. 1 John ii. 29.]

What do you mean when you say we must be quite changed, and made holy? We mean that instead of being wicked as we are now, and caring nothing about God and Christ, we must repent and believe, and love God and Christ more than any thing, and try always to please him. What is it to repent? What is it to believe? Well, now, if you, children, were thus to repent and believe, and love God, do you not think you would be very different from what you are now? Yes, and you must be made so different: you must be thus changed, if you are ever to go to heaven.

Now, children, listen very attentively to what I am going to tell you. You ought to turn from your sins; you ought to repent and believe; but you never will do it of yourselves. [Isa. i. 16, 17. Ezek. xviii. 31. James iv. 8.] No persons ever did or will change themselves or make themselves holy. [John iii. 5; v. 40; vi. 44.] But there is one who can and will perhaps change you, and make you holy. [2 Tim. ii. 25.] The Holy Spirit changes wicked men and makes them good. [Ezek. xxxvi. 26. John i. 13. Rom. v. 5; xv. 16. 1 Cor. vi. 11. 2 Cor. iii. 3. Eph. ii. 18. Titus iii. 5.] He is God. [Gen. i. 2, 26. Matt. xii. 31, 32; xxviii. 19. Acts v. 3, &c. 1 Cor. xii. 6. Jude. i.] He is the same as God the Holy Ghost. We cannot see him, or know when he is changing any person and making him holy; but whenever any body repents and believes, we know that it was God the Holy Spirit who made him do so,

He gives them new thoughts and new feelings, such as we should have. This is what the Bible calls a new heart.

Now, dear children, do not you want the Holy Spirit to give you such a new heart, to change you and make you holy? Do you not want him to make you repent and believe, and love God? Unless he does, you will go on being wicked, and you cannot go to heaven. The Bible says God is angry with the wicked every day. Oh! how dreadful to have God angry with you every day! Think how good He has been to you. Can you go on being bad to Him? Think how Christ must have loved us, to come from heaven to be a man, and to suffer and die for us. Can you go on in this way, neither loving him, nor caring for all his sufferings, nor asking to be forgiven because of his sufferings? You must all soon die. Think what a dreadful place hell is. Can you bear to be cast in there, and to stay there with the wicked for ever? Think what a happy, holy place heaven is. Do you not want to be fit to go there? Oh! then, beg God the Holy Spirit to change you and make you holy, to give you a new and good heart. Try yourselves at once to repent and believe. [Phil. ii. 12.] If you do thus, the Spirit will make you good and holy, and God will forgive your wickedness, and you will be his dear children, and he will take care of you while you live, and when you die he will take you to be for ever with him in heaven. [Luke. xi. 9—13. Acts ix. 31. Rom. xiii. 9, 26; xv. 13. 1 Cor. vi. 19. 2 Cor. iv. 14; xiii. 14. Gal. iv. 6; v. 22. Eph. iii. 16; v. 9. Phil. i. 19. 1 Thess. iv. 17; v. 23. Rev. xxi. 27.]

H Y M N.

There is a land above,
All beautiful and bright ;
And those who love the Lord,
Rise to that world of light :
There sin is known no more,
Nor tears, nor want, nor care ;
There good and happy beings dwell ;
And all are holy there.

Yes ! all are *holy* there ;
But do not *we* do wrong,
Forget our gracious God,
Nor try to please him long ;
Nor care for Jesus' groans,
Nor seek to be forgiven ?
If this be so, alas ! alas !
We could not live in heaven.

But, God the Holy Ghost
Can change and make us good ;
He leads men to repent,
And trust in Jesus' blood ;
He shows them how they've sinned,
Right feelings he imparts ;
Then let us pray the Holy Ghost
To change our evil hearts.

LESSON XX.

The Day of Judgment.

CHILDREN, I am going to tell you of some very wonderful things which will take place on a certain day; and I know that you will want to hear about them, when I assure you that you and I shall all be present and see them, and be engaged in them ourselves. The time when they will occur will be the last day. [John xi. 24; xii. 48.] After it, there will be no more days or nights. [Rev. xxi. 22—26.] And because of what will then take place, that time is called the Judgment day. [Matt. x. 15; xii. 36. 2 Pet. iii. 7. 1 John iv. 17, &c. &c.]

When that time is very near, the people who are then living on the earth will not know that the last day is coming then. All things will be going on as usual: men will be employed about their business and their pleasure, eating and drinking, marrying and giving in marriage, and not expecting any thing uncommon. [Matt. xxiv. 37, &c. xxv. 13. Luke xii. 40. 1 Thess. v. 2, 3. 2 Pet. iii. 10. Rev. xvi. 15.]

But suddenly will be heard a shout, with the voice of the archangel, and the loud sound of the trumpet of God. [1 Cor. xv. 52. 1 Thess. iv. 16.]

Quick as the vivid lightning flashes across the sky, will be seen a great white throne, and upon it the Almighty God. Jesus Christ will appear again. But not as before, a poor, suffering man. [Daniel vii. 9. Matt. xxiv. 30; xxv. 27. Acts i. 11; x. 42; xvii. 31. 2 Thess. i. 7. Rev. xx. 11.]

This time he will come in the clouds of heaven, with flaming fire, with power and great glory, surrounded by his mighty angels, and thousands of such good men as he has redeemed, and who are now with him in heaven. [Dan. vii. 10, 13. Matt. xvi. 27; xxvi. 64. Mark xiii. 26; xiv. 62. 2 Thess. i. 7, 8. Jude xiv. Rev. i. 17.]

At his appearing, the earth and the skies shall flee away; they shall pass away with a great noise; the sky shall be on fire, and all the earth and the works therein, shall be burnt up; and all air, water, ground, every thing will dissolve and melt away, and be destroyed by the great heat. [Ps. cii. 26. Is. li. 6. 2 Pet. iii. 7—10, 11, 12. Rev. xx. 11.]

What will become then of all the people? Will they be burnt up? No. I will tell you. When that great trumpet sounds, in an instant, in the twinkling of an eye, the dead bodies of all the people that ever lived in this world, will come to life, and rise from their graves, and be joined to their souls again, as they were before they died. But these bodies will be different from what they used to be; they will be spiritual bodies. The flames and the heat will not kill them; they never can die again. And the bodies of those who are living at the time, will be changed and made spiritual bodies, and all will be caught up to meet the Lord in the air. [Job xix. 25—27. Dan. xii. 2. John v. 28, 29. 1 Cor. xv. 39, 44, 51—53. 1 Thess. iv. 14—17.]

There, before Him, will be gathered together all the people that have ever lived in this world. You and I, and every person we know will be there. All, both great and small, of every nation and language; of every part and place of this world; all will see the Lord Jesus Christ, and will stand alive before him, to be judged. Yes, to be judged. For this time Christ will have come not to suffer for men, but to judge them. [Ps. xcvi. 13.

Matt. xxv. 32. Rom. xiv. 10. 2 Cor. v. 10. 2 Tim. iv. 1. 1 Pet. iv. 5. Rev. i. 7; xx. 12, 13.]

Do you know what I mean when I say they will be judged? "Christ will have come to judge mankind." You know Christ is God. He notices and remembers every thing. Well, when he comes to judge men, he will make known the thoughts they thought, the words they spoke, and the things they did, when they were living in the world; and from those thoughts, and words, and deeds, he will judge whether it is right that they should live for ever in heaven or in hell. And he will send them where he judges that they should go. This is what I mean when I say that Christ will then come to judge the world, and that all will stand before him to be judged. [2 Chro. xvi. 9. Job xxxi. 4. Ps. x. 11, 14. Prov. xv. 3. Mal. iii. 16. Matt. xii. 36, 37; xvi. 27. Luke vi. 46. Jude xv. 1 John iv. 20. Rev. xx. 12.]

Would you like to know how this judgment will go on; what will be said and done? The Bible tells us something about it.

It says, that when Christ shall come, sitting on the throne of his glory, and all people are assembled before him, he shall separate them one from another. He shall send his angels to gather together all those who, when on earth, believed on him and repented of their sins and were renewed by the Holy Ghost, and so were made good and holy, and he will set them on the right hand of the throne; and the angels will take from among them all those people who do not believe in Christ nor love God, and who were wicked in this world, and they will be set together on the left hand of the throne. Then Christ the Judge will speak to the holy people on his right hand. He will tell how they felt and acted when on earth, and will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you." That

means, "Come; God loves and blesses you; come to heaven, the happy place I have prepared for you." Then he will speak to those on his left hand, and remind them of their wicked thoughts, and words, and actions; and he will say to them, "Depart, accursed, into everlasting fire, prepared for the devil and his angels." That is, "Go from me, God is angry with you, and curses you; go into the dreadful hell, where the devil and all wicked spirits are tormented for ever." [Matt. xiii. 41, 49; xxiv. 31; xxv. 21, 23, 26, 27, 30---45. Luke xix. 17. Jude 15.]

Oh! the wicked will cry and mourn, and some will try to excuse themselves, but it will be of no use; they will go away into everlasting punishment. The angels will cast them into hell. [Matt. vii. 22—23; xiii. 42, 50; xxiv. 30; xxv. 11, 12, 46. Luke xiii. 25, 28. 2 Thess. 1, 9. Rev. i. 7; vi. 1—9; xx. 15.]

But the righteous, that is the good, who repented and believed in Christ, will go into life eternal. They will be with Christ and the holy angels; and God will dwell with them, and be their God, and they shall be his people; and God shall wipe away all tears from their eyes, and there shall be no more sorrow among them, neither crying, neither shall there be any more pain, for the former things will have passed away. [Matt. xxv. 46. Luke xx. 36. 1 John iii. 2. Rev. xxi. 3, 4.]

Children, do you not hope you will stand with the holy on the right hand of the Judge? I know you do. But what kind of people will be put there, and called to heaven and happiness? Those who have been made good and holy; those who repented and believed on Christ and loved God, and sought to please and mind him when they lived on earth. Are you such?

Alas! all others, all who have not repented nor believed, but have lived in wickedness, will be placed

on the left hand, and sent away into everlasting punishment. Could you bear that? Can you bear to hear the merciful Saviour say to you, "Depart, accursed?" Can you live for ever with devils in that dreadful hell?

Some of you, children, have fathers and mothers, or brothers or sisters, who are trying to be holy, and who do love God. Can you bear on the last day to be taken away from them, while you see them on the right hand, to be put yourself on the left; when they rise to eternal happiness, to be yourself driven away from all that is good and lovely, never, never to see them more?

Oh! no, you cannot bear even to think of these things, much less could you bear to feel them! And you need not; for you are now alive in this world, and may be made holy too. Then at once repent and believe. Beg the Holy Spirit to make you do so, and to renew you; to make you good as you should be.

And children, all of you be very careful not to sin, for remember, every thought and feeling, every word and action, will be called to mind, and considered in the day of judgment.

H Y M N.

Earth in beauty will be lying,
With her gay and busy crowd,
When a trump, with shouts replying,
Shall peal forth as thunders loud:
Shouts and trumpets,
As ten thousand thunders loud.
Coming 'midst the host of heaven,
Ev'ry eye the Lord shall see:
Earth and sky, before him driven,
Then shall burn, and melt, and flee;
Earth and ocean,
Shall consume, and melt, and flee.

Graves will burst ; the dead, the living
Will “ be caught up in the air ;”
Small and great, at once reviving,
All shall meet the Saviour there ;
Ev’ry mortal
Stand alive before him there.

Angels, at his word, shall sever
All the wicked from the good :
Then the Lord will bless for ever
Those who trusted in his blood ;
“ Come, ye blessed,
“ Washed in my atoning blood.”

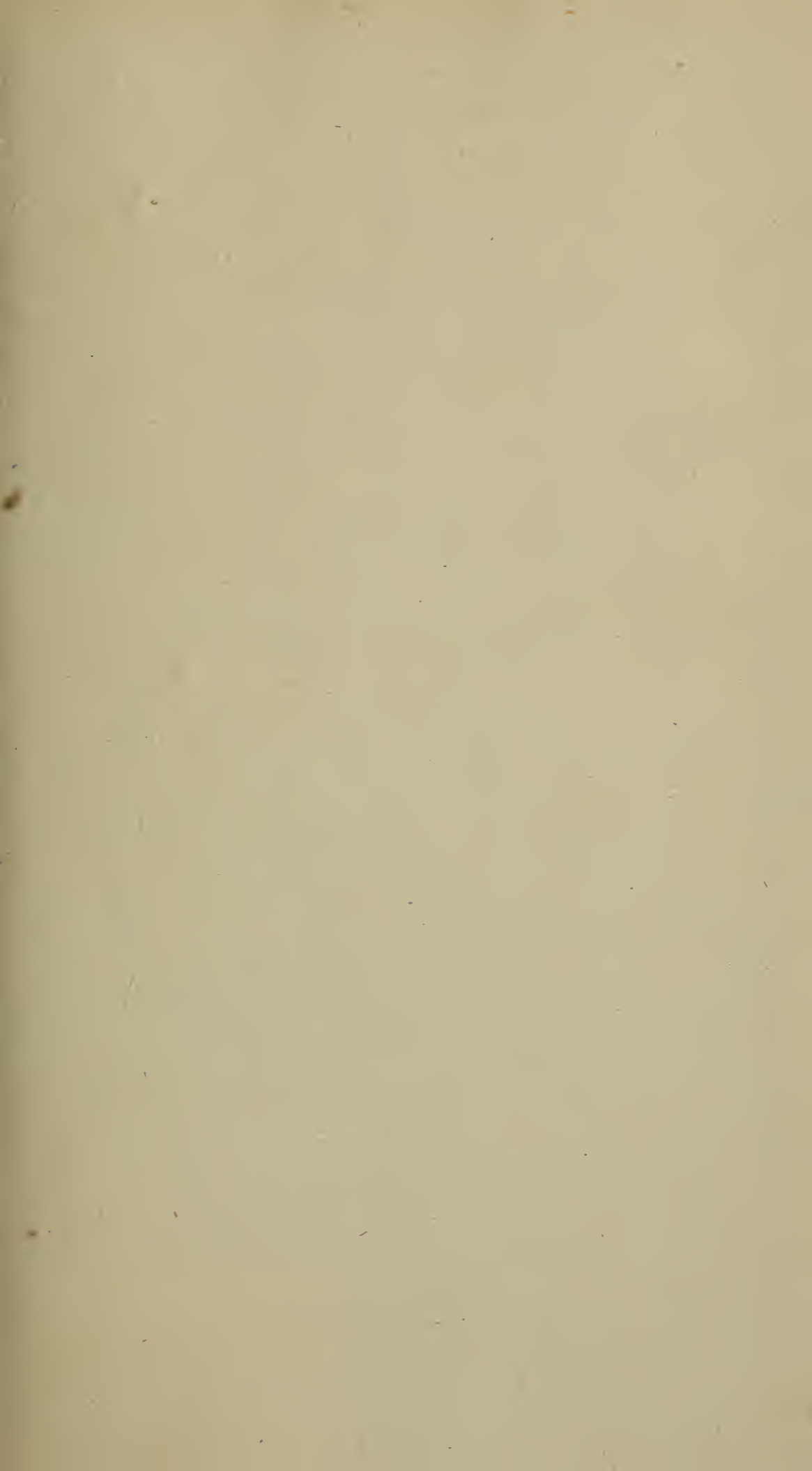
Ah ! the fear, the grief, the horror,
Of the wicked who can tell ?
Christ will doom their souls to sorrow,
To the endless woes of hell ;
“ Go, ye cursed,
“ To the endless woes of hell.”

* * * * *

Not yet on beauteous earth has dawn’d that day ;
Blue skies bend o’er her still, bright waters play ;
God keeps our life ; we hear what we should do ;
The Spirit waits to mould our hearts anew.
Now, now, before the Judge appears in Heaven,
We may repent, believe, and be forgiven.

THE END.





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